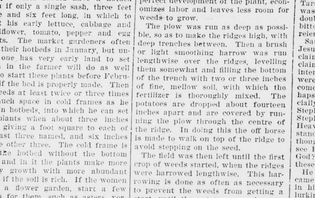

The Hardy Hotbed.

A New England Farmer writer thinks every farmer should have a hotbed even if only a single sash, three feet wide and six feet long, in which to start his early lettuce, cabbage and cauliflower, tomato, pepper and egg plants. The market gardeners often sow their hotbeds in January, but for less one has very early land to set them in the farther will do as well not to start these plants before February, if the bed is properly made. Then he must at least two or three times as much space in cold frames as he had in hotbeds, into which he can set the plants when about three inches high, giving a foot square to each of the last three named, and six inches to the other three. The cold frame is like its hotbed without the bottom heat, and in the spring it is made with a sticky growth with more abundant roots, if the soil is rich. If the worker want a flower garden, start a few plants for them, such as asters, verbenas and the like. If he does not want flowers, but what up-to-date woman does not want flowers? It is not much trouble to make a hotbed if the pit is dug when the ground is not frozen. Many dig their pits in the fall and fill them with the leaves, which are easily thrown out when frozen. The convenience of having these vegetables enough to start will have become necessities to many, will many times repay all the cost and trouble.

Corn Husker.

In the husking season the corn husker has a great deal of work to do of the one variety, the lightening of the hand and arm into constant use—muscles which are idle at other seasons. Naturally, this causes speraining of the wrist and great fatigue at the

Grasps the Ear of the Corn.

joint. To overcome this two Illinois farmers have devised the corn husker illustrated here, designed primarily to form a right support for the wrist. The support extends from a point slightly in advance of the ball of the thumb to a point considerably past the ear in the rear of the wrist joint. It affords free use of the fingers and thumb to allow the operator when the hook has pulled the husks away from the ear to grasp the latter with them making an extra motion of the hand or arm.

Coal of Ignorance to Dairy Farmers.

Ex-Governor Hoard has said that ignorance is the most expensive thing that a man can have. My former article on the wants of manure showed ignorance was costly. This time I want to take a look at the dairy industry of our States. The last census gives us 12,000,000 with 5?4,884 cows, and it would be safe to say that the average butter production is not over 125 pounds per cow. Professor Haecker, of Minnesota, found that it cost $27.50 to keep a cow can by good care and proper feed to be brought up to 275 pounds, which would mean a profit of $150 per cow per a year. To the farmers of the State of Indiana that would mean $17,257,500 a year, valuing butter at twenty cents a pound. That is not all, however, as the value of the butter produced would be only le raised five cents a pound by taking the proper care of the milk and cream and churning the former at the right and packing it for market in the most approved way. That would be 25 cents a pound amounts to $3,501,150 a year for the State.

Then add the value of the calf from these average cows is considerably less than what it would be from cows getting the best of care and feed. Such a calf would be worth at least $20 more at a year old than the other would be. This means $2,872,920 for the State each year. These three items amount to $24,701,590, the ignorance and ignorance to the farmers in the matter of dairying costs per year. The paper the fact was brought out that the loss from manure was over $20,000,000 a year to Indiana farmers. This is a startling finding of a long story, and it will not be emphasized when it is understood and hands.—W. C. Palmer, Wilson Agricultural Institute, Wilson Lake.

The Record Potato Crop.

I am in receipt of various letters asking for the methods employed by Jerry Aitken in growing his record breaking acre of potatoes—700 bushels. One in particular, coming from New York State, expresses almost a "reasonable doubt" as to the correctness of the record.

As potato growing is assuming more importance each year, and as many young farmers of my acquaintance in several States are interesting themselves in the work, a more detailed account of Mr. Aitken's methods may not be out of place.

This crop was grown on an old pasture sod, heavily manured with cow manure and plowed in the fall, the crop cross-plowed very deeply in the spring, thoroughly harrowed and a thorough dressing of a special fertilizer supplied. These with a side hill plow, plowed the land was thrown up into ridges about twenty-eight inches apart. Mr. Aitken's experience leads him to think this space gives ample room for the perfect development of the plant, economizes labor and leaves less room for weeds to grow.

The plow was run as deep as possible, so as to make the ridges high, with deep trenches between. Then a brush or light smoothing harrow was run lengthwise over the ridges, levelling them somewhat and filling the bottom of the trench with two or three inches of fine, mellow soil, with which the fertilizer is thoroughly mixed. The potatoes are dropped about fourteen inches apart and are covered by running the plow through the centre of the ridge. In doing this the off horse is made to walk on top of the ridge to avoid stepping on the seed.

The field was then left until the first crop of weeds started, when the ridges were harrowed lengthwise. This harrowing is done as often as necessary to prevent the weeds from getting a start, until the potatoes are about to blossom, when the cultivator and final harrowing is given. At this time, I understand, the ridges were harrowed down, and the trouble is to make a hotbed if the pit is dug when the ground is not frozen. Many dig their pits in the fall and fill them with the leaves, which are easily thrown out when frozen. The convenience of having these vegetables enough to start will have become necessities to many, will many times repay all the cost and trouble.

the gravel and clay should be covered, so that the clay is not on the surface of the soil and finally packed down, and it will be found that when it loosens hard and early it will give perfect satisfaction if a good quality of clay has been used, but in case it may be well to add to the sink the stone foundation one foot below the surface, to make sure that no animals might possibly find their way into the house by digging through the ground. Another advantage of this kind of floor of the chicken house raised one foot above the surface of surrounding ground is that it will always be perfectly dry even in the wettest season of the year and also make the house warmer in winter.—Lewis Olsen, Lake Elizabeth, Minn., in The Epitomist.

Earnings of Women in Germany.

The housekeepers' exhibition in Berlin shows the miserable pittance which women and children are forced by the brutality of hunger to accept in spite of the protection afforded to workers.

For painted toys a child receives three pfennigs (less than a half penny) per hour. Photographs show what wretched women and crippled children are engaged in this work.

Ribbons with religious mottoes are made for five pfennigs per hour.—Sozialistische Monats-Hefte.

SUNDAY SERMON

A Scholarly Discourse By Rev. Dr. Torrey.

Philadelphia.—The Rev. Dr. Torrey, the great revivalist, on Sunday delivered a compelling sermon entitled "One Miser Worse Than Twelve Whisky Fiends." His text was Acts xxii, 16: "And now why tarriest thou? Arise and be baptized, washing away thy sins, calling on the name of the Lord."

"Why tarriest thou?" It was God who asked that question of Saul of Tarsus, who, as you will remember, was a most bitter enemy of Christ; I doubt if Jesus Christ ever had a more bitter enemy, a more determined, more relentless enemy than Saul of Tarsus.

Saul of Tarsus sincerely believed that Jesus Christ was an imposter, that His claim to be the Son of God was a false claim, and he hated Him with all the intensity of a sincere soul. There were times when the thought would come stealing into Saul's soul, "Perhaps He is the Son of God." Especially when Saul stood and saw Stephen stoned to death and heard Stephen's dying testimony. "I see the Heavens opened and the Son of Man standing on the right hand of God." But a thought came to Saul, "Does he really die unto Him? Jesus really the Son of God?" But Saul would not listen to these suggestions.

He kicked against the goal and became all the more bitter against Christ in his enmity, because there was a feeling suspicion that he was wrong. He breathed an atmosphere of threatening slaughter. He went down into the city of Jerusalem, going from house to house, dragging from their homes men, women and children, leaving neither age nor sex, all those who confessed belief in Christ; he dragged them to be tried and punished, to be put to death, and if anyone was to be killed he always voted for the death penalty until at last he had exhausted all his opportunities for persecution of the Christian people of Jerusalem, but he was not exhausted his hate of Christ.

He heard that 130 miles away from Jerusalem in Damascus there were other Christians, and his heart was set on litter hatred to ward those Christians. He went to the high priest and asked the authorities to allow him to go to the city of Damascus and to do what he had done in Jerusalem. They were only too pleased to allow him to go, so he started on the long, weary way to Damascus, hurrying there, neither stopping for the intense noonday heat, but pressing eagerly on, so intensely did he hate the Son of God.

And now he has almost reached Damascus; he stands on the last foothill that intervenes between him and the city of Damascus and to do what he had done in Jerusalem. They were only too pleased to allow him to go, so he started on the long, weary way to Damascus, hurrying there, neither stopping for the intense noonday heat, but pressing eagerly on, so intensely did he hate the Son of God.

And now he has almost reached Damascus; he stands on the last foothill that intervenes between him and the city of Damascus and to do what he had done in Jerusalem, to bind over that old white hand of his and whispered, "Arrhibe, do you know any man in Minneapolis where I would invest a little money where it would bring big interest?" Laughter.

You laugh, but there is nothing laughable in it; it was appalling. Thousands of men in Philadelphia to-night are in the same grip of that awful curse, that love for gold. I would not have undertake to save twelve whisky fiends than one miser.

How is it with the love of pleasure? Ah, friends, as the years pass by the less and less pleasure there is in the world, but the more pleasure you seek and endeavor to enjoy, the more of a slave you become to it. You go to a theatre and you will see women old enough to be grandmothers, dressed in low-necked gowns, exposing their thin, wizened old forms, blanched with disease, in a desperate to be the gay as the miss just leaving her debut in society. The saddest sight in all the world the more of a slave you become to the pleasure, but the less pleasure there is in it, and the more you endeavor to get pleasure out of it the more you give up the world that it is to-night.

Some young man was stopping with a friend, and after we came home from meeting he told me the story of his friend's life. He said, "Mr. Torrey, I married for more than fourteen years. I was in the atmosphere of the Sunday school in the town where I lived. My wife and I were both active Christians and we were very happy together.

"But after fourteen years of married life I fell in love with the Lord Jesus Christ. Suddenly he had the right sort of religion. He began to go to the Sunday-school teachers had the same kind. He began to convert people, Christians too, godly and conscientious, who live honestly and uprightly in life, who are active in good works, but who do not make people feel in love with Christ. It was said of a very earnest church worker in the early day, 'I suppose he is a Christian, but wherever he goes he makes me think of Christ.' Yet are there not too many of such Christian members? The teacher ought to have a religion that will make other people think of Christ. It should be a sunny religion. Christ was the light of the world. It should be a joyous religion, for Christ was always joyous. It should be a religion of love, for Christ was all love.

When Men Get Wise.

The larger part of the great fortunes of this country have been accumulated after their amassers have passed 50.

In fact, the first 50 years of a man's life are the preparatory years, the years of training and discipline. A man's character is then built, and the foundation—just getting ready to rear the superstructure. Many of us stumble around many years before we get into the right place, and then, for additional years, we make many mistakes. Most men do not get wise until they have passed 40. They may have accumulated a little, but not much wisdom. Wisdom is a ripening process. It takes time.—Success Magazine.

Water at Meals.

Water taken with meals should be sipped as well as taken sparingly. Ice water should be taken as seldom as possible; never would be a better rule. And the habit of putting chipped ice in the drinking water is to be avoided, as one never knows what may be taken into the stomach through this medium. The better way is to fill bottles with water and allow them to stand beside ice to chill.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 27.

The Philippines Unparalleled Results. —Isa. 41. 1-5.

Americans knew little of the Philippines, until the thunder of Dewey's guns in Manila Bay echoed round the world. Then we began to read notions about this far-away archipelago. We found that we had become possessors of 1,200 tropical islands, 115,000 square miles in extent, populated much more densely than the United States. Most of the population is nominally Roman Catholic, though some tribes are Mohammedan in faith, and others are frankly and entirely heathen.

The Christianity of the Philippines after four centuries of Spanish opportunity, produced, among other things, a popular rallying cry, which was raised the moment Spain's power was no longer feared: "Death to the friars!" That meaning shout is in itself an eloquent commentary on the sort of religion taught by accurate Catholic Spain. The friars have been the sole politicians, teachers, and as the outcome of their instruction their parishioners. Through many years' experience, desire nothing so much as to be rid of them.

The Philippines are to-day a political self-government—some day Both great parties are committed to that policy. The Republicans promise to prepare the Filipinos for political liberty; the Democrats promise to give them political liberty when they are prepared for it.

The preparation, however, will be a long and weary one. To imagine it can be done by any patent short cut is to display a profound ignorance of foolish. Education and religion must prepare the way. The first is fairly provided for by the government, the second must depend on the faithfulness of American Christians. Now we have lived happily together for 50 years, and if you will do that it will be well with you and with me and your going your way and virtually in the world.

"After some further talk I finally promised to let my wife become a Christian, but on her promise that she should not unite with the church; so she became a Christian, but did not unite with the church. It went on this way about two years before we got into the right place, and then, for additional years, we make many mistakes. Most men do not get wise until they have passed 40. They may have accumulated a little, but not much wisdom. Wisdom is a ripening process. It takes time.—Success Magazine.

Water at Meals.

Water taken with meals should be sipped as well as taken sparingly. Ice water should be taken as seldom as possible; never would be a better rule. And the habit of putting chipped ice in the drinking water is to be avoided, as one never knows what may be taken into the stomach through this medium. The better way is to fill bottles with water and allow them to stand beside ice to chill.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MAY 27.

Subject: Feeding the Five Thousand Mark vi., 30-44—Golden Text, John vi., 27—Memory Verses, 41—Topic, The Great Gospel Feast.

I. Jesus and His disciples retire to a desert place (vv. 30-32). The twelve apostles—told Him." A few weeks before this Jesus had sent the apostles out among the villages of Galilee (Matt 10:5; Mark 6:7-13). He Himself going also (Matt. 11:1). When the news of the death of John the Baptist reached them they hastened to Jesus. They made a full report of their missionary tour. 31. "A desert place." Not a sandy, barren desert, but an uninhabited place. "Rest a while." There were two chief reasons for taking this course. Herod might attempt to slay Jesus and His disciples. The second reason is here given. They needed rest and communion with God. "No leisure." The door stood always open, as in Eastern houses generally, for all who chose to come in or leave at their pleasure. They had no regular meals, without periods of rest from work. 32. "By ship." They took a boat and sailed from Capernaum across the northern end of the lake.

II. Jesus teaches a great multitude (vv. 33, 34). 33. "The people." From John 6:4 we see that the Passover was just at hand, and there were throngs of people going up to Jerusalem. "Many knew Him." Because of the many miracles which He had wrought (John 6:2). The whole country was in a religious stir. "Ran afoot." The people, watching the boat, saw where Jesus landed. "More than they could number." According to John 6:5 a great multitude had gathered before Jesus arrived. "Were as sheep not having a shepherd." They were destitute of spiritual food. They needed a protect, in a word, to shepherd them. "Began to teach." The disciples confer with Jesus (vv. 35-38).

35. "Day—far spent." Matthew says "when it was evening." That Jews had two evenings. The first began at 3 o'clock, the second at 6 o'clock. This was in the afternoon. 36. "Send them away." The disciples called Christ's attention to the fact that this was a desert place, and at the multitude had been with Him all morning. It was time to dismiss the people that they might go into the villages to buy victuals, lest they faint by the way. 37. "Give ye them to eat." Jesus was testing His disciples. Just before (John 6:5) He had said, "Whence shall we buy bread that these may eat?" John 6:6). But He knew what He would do." John 6:6). But He knew what He would do." John 6:6). But He knew what He would do."